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find it difficult to give his daughter in marriage to a black Moslem. Often a Sultan or Pasha does not count it a disgrace to admit that he has black blood in his veins. The feeling that it lifts him in the social ladder also makes it very desirable for the

blacks to gain entrance into the Moslem family. Another cause of the progress of Islam is the possibility that it gives to warlike tribes to continue the profession of arms, since Islam has never been averse to spreading her domain by conquest.

## RELIGIOUS EDUCATION

### A Declaration of Principles

The Religious Education Association at its fifteenth annual meeting held in New York adopted a declaration of principles. Briefly summarized they are: (1) The world of men can be and ought to be a community of mutual respect, good-will, and brotherhood. (2) Democracy and religion can be and ought to be two aspects of one and the same life. (3) To reveal God aright and to fulfil its function in human life religion must become more moral and more democratic. (4) Education is the indispensable instrument of democracy and religion if it is directed toward intelligence, responsibility, and good-will, as it may be a hindrance if directed toward mere habit of mind and efficiency of hand, fostering prejudices and narrow loyalties, inculcating conformity and sheer obedience to external authority. (5) Children can be educated in social responsibility and good-will as well as in habit, intelligence, and initiative. (6) Education is a community function. It requires the purposeful co-operation of all. (7) The responsibility for such community organization rests in an especial degree upon the churches, since they should be best fitted by tradition and ideals. (8) A conspicuously weak spot in the educational program of most churches and communities has been in the provision for enlisting the service of young men and women in the late teens and early twenties. The war has now shown the way. From many quarters comes evidence of successful community organization. Experimentation and interchange of experience are needed. "The

world-community can come into existence only as lesser communities grow in such fashion as to incorporate themselves into its life."

### The Training of Boys

How to secure proper development for growing boys has long been a serious problem. What should the training be? Whose is the responsibility? All present programs are inadequate. The public schools reach only about 3 per cent of the population over fourteen years of age. The Sunday school touches boy life scarcely one hour in the week, and somewhere in the teen age loses 80 per cent of the boys. The Y.M.C.A. is mainly confined to the cities and even there reaches only a fraction of the boys. This has been the setting of the problem which has held a central place in the discussions of the Canadian Y.M.C.A. Boys' Department for fifteen years. Mr. Percival R. Hayward outlines the solution in the April number of *Religious Education*.

The Standard Efficiency Tests provide an all-round development program calculated to secure physical, mental, religious, moral, and social growth for boys. The Y.M.C.A. is intimately co-operating with the churches, and the local Sunday schools and churches form the starting-point of the work. Every worthy phase of educational development is included in the program, and the progress of each boy is recorded on an efficiency chart.

The value of these tests for religious education is briefly: (1) They are comprehensive and so avoid the prevalent mistake

of overemphasizing one line of work. (2) The tests are fourfold; they seek to develop, not a one-sided crank, but an all-round man. (3) They are graded. In every one of the thirty-one topics there is a graded program for every year from twelve to twenty. (4) They make the personality of Jesus central. (6) They make up a program big enough to enlist the service of thinking, capable men.

### Community Co-operation

The annual survey of progress was presented this year to the Religious Education Association by Professor Irving King. His address dealt with community organization and improvement. *Religious Education* for April prints it in full. Mr. King thinks that the movement toward community co-operation is the result of a growing consciousness of and search for the things that make human life worth while under the conditions which actually exist. Christian leaders may identify this with the establishment of the Democracy of God on earth, for religious values have their origin in, and gain their meaning from, social values. Religious life is merely the highest expression of all that is best in life. All religious values are real, however, only as they are related to the Democracy of God among men. From this point of view religious education is primarily concerned with training for actual social service.

Religious education in the past has been too intellectualistic. It has sought to impart facts and doctrines. It has not produced religiously minded citizens. Yet surely religion should embrace the whole life of the community. It should be an influence through which the best development of all the interests and activities of the whole social body may be secured.

Community co-operation is rapidly advancing. It has demonstrated its vital power in such movements as the school social center and the community playground and recreation center. A more comprehensive movement is the consolidated rural school which may take up economic problems for home and farm, recreation, athletics, religious training, and community music. These centers become powerful agencies in developing the mental and social life of the people as well as in making for good-fellowship and harmony of purpose. Other phases of co-operation are public welfare associations, district nursing associations, county Y.M.C.A., farmers' clubs, and civic theaters. While all these activities are not religious in the traditional sense, they are practical applications of the spirit of Christian brotherhood.

The church may have a large share in this work. It has been too much detached in the past because of the overemphasis on individual salvation. Social service was considered a secondary issue. But the new day is at hand. Many churches are now federating for community activities and achieving rich results and a deeper appreciation of religious values.

"Religious education should be a normal phase of the social development of the community. Whenever a social group has awakened to the possibilities and joys of co-operation, wherever all the latent energies are aroused and organized we have a veritable laboratory for the training of children in the habits and ideals of Christian living." This education must relate directly to the work the community is doing for self-improvement. "It will utilize as means of training for their children all the manifold activities leading to mutual helpfulness and good-will."